

“SINCE YOU ASKED”

**WHY I DISAGREE WITH
THE FOLLOWING
FIVE PILLARS
OF
DISPENSATIONALISM**

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PREFACE

On several occasions I have been asked to explain my reason for departing from the Dispensational interpretation of scripture.

Unfortunately, and in almost every case, these questions have been asked in the foyer of the church immediately before or after a service, and therefore it has not always been possible for me to answer these questions in an appropriate manner, and therefore I have prepared this little booklet for that purpose.

At the outset I would ask my readers to understand that this paper has not been written to examine 'negatively' all the peculiar doctrines of "Dispensationalism". Nor has it been written to expound 'positively' the peculiar teachings of some other understanding, but rather this little booklet has been written for the specific purpose, of explaining in a brief, simple and clear way, the reason why I now find it impossible to agree with the dispensation interpretation of the Bible.

For the benefit of any who are not fully conversant with dispensation teaching, I have included in chapter one, a few brief extracts from other writers to explain the subject. Please read these comments carefully, for I have found that even among those who hold tenaciously to Dispensationalism, there are many who do not really understand the essence of the teaching.

Finally, I would strongly encourage my readers, not only to read this little booklet carefully, but also to follow the example of the Bereans, who with readiness of mind, searched the scripture daily, whether these things were so.

Kevin B. Gore

WHAT IS DISPENSATIONALISM?

There is a general agreement with regard to the answer of the above question.

Charles C. Ryrie, graduate of Haverford College, Dallas Theological Seminary and Edinburgh University writes:

“The essence of dispensationalism is the distinction between Israel and the Church. This grows out of the dispensationalist’s consistent employment of normal or plain interpretation, and it reflects an understanding of the basic purpose of God in all His dealings with mankind as that of glorifying Himself through salvation and other purposes as well.”

Lewis Sperry Chafer, founder of Dallas Theological Seminary defines dispensationalism in these words:

“The dispensationalist believes that throughout the age God is pursuing two distinct purposes: one related to the earth with earthly people and earthly objectives involved which is Judaism; while the other is related to heaven with heavenly objectives involved, which is Christianity.”

Daniel Payton Fuller, dean of the Fuller Theological Seminary defines dispensationalism in much the same way as Chafer and Ryrie when he writes.

“The basic premise of dispensationalism is two purposes of God expressed in the formation of two peoples who maintain their distinction throughout eternity.”

H. Ray Dunning, writing in the Beacon Dictionary of Theology, states,

Dispensationalism. This is a term referring to a type of interpretation of scripture which for all practical purposes originated early in the 19th century among a group of people who are known as Plymouth Brethren. Their most prominent leader, and most original thinker was John Nelson Darby, whose teaching was marked by antagonism toward the organized church. The tenets of Darby and his peers are proliferated through the notes of the Scofield Reference Bible, edited by Cyrus Ingerson Scofield (1843 -1921)

The distinguishing feature of dispensation teaching is the idea that the Bible portrays seven dispensations, a dispensation being

incorrectly defined as a span of time marked by a different method of divine dealing with man, and all ending in failure. The present dispensation is the Church age, which will culminate in judgment. This related to Darby's original disparagement of the organized church.

Dispensationalism's most popular ideas relate to its eschatological teachings. Building upon a Calvinistic view of covenant as unconditional, it is deeply interested in national Israel and her relation to the land of Palestine, which dispensationalists insist will be possessed in the end time for the establishment of an earthly, Jewish kingdom in fulfillment of God's promise to David. (i.e. "The Millennium")

The kingdom of heaven they say refers to the earthly, nationalistic rule which Jesus offered to the Jews but which they rejected. Thus God's programme for Israel had to be postponed until later, and as an interim arrangement the Church age was ushered in. A further implication of this is the dispensationalist teaching of a secret Rapture of the Church to remove the Church from the earth so God can resume His original plan of establishing a Jewish earthly kingdom.

The foregoing quotations will now enable us to identify the following five pillars of dispensationalism.

1. The claim to a consistent literal interpretation of scripture.
2. The belief that God has a twofold plan and purpose for mankind. One that specifically concerns the ethnic nation of Israel, and one that specifically concerns the Christian Church.
3. The belief that "the Church" is not one with "spiritual Israel".
4. The belief in a secret rapture of the Church from this earth prior to God resuming His original plan of establishing a Jewish earthly kingdom.
5. The belief in a future Millennial kingdom of Christ on earth before the ushering in of the new heaven and new earth.

In the following pages of this booklet I will endeavor to briefly share with you my reasons for rejecting all five of these doctrines.

THE FIRST PILLAR OF DISPENSATIONALISM

“Literal Interpretation of Scripture”

Charles Ryrie presumes to speak on behalf of all dispensationalists when he writes;

“Dispensationalists claim that their principle of hermeneutics is that of literal interpretation. This means, interpretation which gives every word the same meaning it would have in normal usage, whether employed in writing, speaking or thinking.”

On the basis of this “literal interpretation of scripture” dispensationalists insist that:

- a. The everlasting promises made to Abraham and his seed, (Genesis 17:7-8) were made to Abraham and his **literal physical descendants**.
- b. The everlasting **land** promised to Abraham and his seed, (Genesis 17:8) will be fulfilled in the **literal physical land of Canaan**.
- c. The promises made to Israel under the Mosaic covenant (Exodus 19:5-8) promising Israel that they will be, **a peculiar people, a kingdom of priests and a holy nation**, were literal promises made to the literal nation of Israel.
- d. The **everlasting kingdom** promised to Israel through David (Psm 89:3-5) will be a literal earthly kingdom. Christ will sit upon the literal throne of David, in literal Jerusalem, and rule over the literal nations of this present world.
- e. The new covenant of Jeremiah 31:31-33, promising Israel that **God will write His law in their hearts**, is a literal – future covenant, which God will make with the literal nation of Israel.

Confirming the above points, the dispensationalist Robert C. Brock writes:

“To the nation of Israel God has made certain earthly promises. An everlasting land, an everlasting nation and an everlasting kingdom. Indeed it is generally held by dispensationalists that the promises made under the Abrahamic Covenant, Palestinian Covenant, Mosaic Covenant, Davidic Covenant and New Covenant were made exclusively to God’s earthly people Israel, and therefore have nothing whatsoever to do with the Church.”

This then is what dispensationalists mean when they speak of literal interpretation of scripture. They mean that the Old Testament prophecies to Israel, must be fulfilled to Israel after the flesh. This assertion however, is totally inconsistent with the universal New Testament application of the Old Testament promises.

I will now supply three reasons for rejecting the literalism of dispensationalism.

1. Because it completely ignores the developing nature of Old Testament prophecy.

For example, let us consider the “land” which God promised Abraham.

- a. **Genesis 12:2** Here God promises Abram a land, yet nothing whatsoever is said about the land. Its name is not given. Its size is not mentioned. God does not say if the land is good or bad, but to Abram it was “God’s promised land”.
- b. **Genesis 12:6-7.** God here enlarges upon His promise to Abram to include his “seed” as well. It also states here that the land of promise was somewhere in Canaan.
- c. **Genesis 13:14-15.** Again God enlarges on His promise to Abram. Now we find that not only is the promised land in Canaan, but it also includes all the land that Abram could see with his natural eyes. All the land to the north, south, east and west.
- d. **Genesis 15:18.** Yet again the boundaries of the promised land are enlarged, this time far beyond the natural boundaries of Biblical Canaan, even from the river of Egypt to the great river Euphrates.
- e. **Genesis 17:8.** Although the boundaries of the promised land now extend far beyond the boundaries of Biblical Canaan, still the promised land is called by God “Canaan”.
- f. **Romans 4:13.** Yet again the boundaries of the land promised to Abraham are increased, this time to include the entire world.
- g. **Hebrews 11:8-19.** These verses enlarge again on the land of promise, and reveal to us plainly that the land which Abraham looked forward to, and expected, was not this present world, but the new world to come. Abraham was a stranger and pilgrim on earth, and therefore he looked forward to a new heaven and a new earth. A city whose builder and maker is God.

So dispensationalists are quite wrong when they insist that God's promises to Abraham, will be fulfilled in this present world, for scripture states plainly that this is not so.

2. Because it ignores the New Testament interpretation of Old testament prophecy.

Dispensationalism insists that the earthly promises which were made to Abram, were made exclusively with him and with his physical seed. Scripture however, states to the contrary.

- a. **Romans 2:28-29** *He is not a Jew who is one outwardly.*
- b. **Romans 9:6** *They are not all Israel which are of Israel.*
- c. **Galatians 3:29** *They that are Christ's are Abrahams seed.*
- d. **Galatians 3:14** *That the blessings of Abraham may come on the Gentiles in Christ Jesus.*
- e. **Galatians 3:28** *For "ye are all one in Christ Jesus".*

3. Because it ignores the "typological" interpretation of Old Testament prophecy.

Dispensationalism insists that the Old Testament Covenants were made exclusively with God's earthly people Israel, and therefore have nothing whatsoever to do with the Church. The following verses reveal plainly that this is not so.

- a. **Hebrews chapter 8.** This chapter tells us plainly that the Old Covenant is now "obsolete" and that Christ is now the mediator of the New Covenant, made with "the House of Israel and the House of Judah".
- b. **Hebrews chapter 9.** Again this chapter tells us plainly that Christ is now mediator of the "new covenant".
- c. **Hebrews chapter 10.** Again we are told that the blessings of the "new covenant" are now ours (ie: the Church's) in Christ.
- d. **Luke 22:20.** Every time Christian believers partake of Lord's supper, there is the reminder, that "in Christ" Jews and Gentiles share together in the blessings of the New Covenant, for the Lord Jesus said, "*This cup is the new covenant in my blood, which is shed for you*".

The simple fact of the matter is,

1. The everlasting promises of God to Abram and his seed, were not made exclusively with his literal, physical descendants at all.
2. The everlasting promises of God to Abram and his seed, will not be fulfilled in the Canaan of this present world.
3. The everlasting promise made to Israel under the Mosaic Covenant (Ex.19:5-8) were not made exclusively with the physical seed of Abraham, for these promises are fulfilled by all who are in Christ. (1 Peter 1:2-9)
4. The everlasting kingdom promised to Israel, was not promised exclusively to the natural seed of Abram, nor is this kingdom to be realized in this present world. John 18:36
5. The New Covenant does not pertain to the physical nation of Israel, but it pertains to the whole family of God – the True Israel of faith.

THE SECOND PILLAR OF DISPENSATIONALISM

“The Two-Fold Purpose of God”

Dispensationalism insists that God has two distinctly different eternal plans and purposes for mankind, one which specifically concerns the ethnic nation of Israel, and one which concerns the Christian Church.

Again I quote Lewis Sperry Chafer.

“The dispensationalist believes that throughout the ages God is pursuing two distinct purposes, one related with earthly people and with earthly objectives involved, which is Judaism; while the other is related to heaven with heavenly objects involved, which is Christianity.”

In effect then, dispensationalism claims that God has two families, or bodies, or classes of people which he calls His own.

Now few will deny that God may yet do a wonderful work of grace within the ethnic nation of Israel, but to claim that God has two “distinct bodies” or “families” of saved people is to contradict the plain teaching of scripture, as you will see from the verses below.

Ephesians 4:4 *For there is **one body** and one Spirit, even as ye are called in **one hope** of your calling, **one Lord, one faith, one baptism.***

John 10:16 *And other sheep (Gentiles) have I that are not of this fold (Judaism) them also I must bring, and they shall hear my voice and there shall be **one fold** and one shepherd.*

Ephesians 3:6 *That the Gentiles should be fellow heirs of the **same body** and partakers of His promise in Christ by the gospel.*

Galatians 3:16 *Now unto Abraham and his seed were the promises made. He saith not, and to seeds, as of many, but as of **one**, and to thy seed which is Christ.*

Ephesians 2:15b *To make in himself of two **one new man**, so making peace.*

Ephesians 3:15 *From whom the whole family in heaven and earth is named.*

(Note: only one family is mentioned)

Romans 11:17 to 24. Note: Please read this portion of scripture from your Bible and take careful of the comments below.

The Olive tree of these verses clearly refers to the whole body or family of God's people, and is represented to us as **just one tree**. Into this **one tree** all Christian believers have been grafted. (v.17). This does not mean that the Jews are without hope, for if they repent and believe the gospel message, they can and will be grafted back into their own tree. (v.24)

Surely these verses are sufficient to prove conclusively that God does not have two peoples at all, and therefore the claim of dispensationalists that God has two eternal purposes for mankind must also be rejected.

THE THIRD PILLAR OF DISPENSATIONALISM

“The Separation of Israel and the Church”

Dispensationalism insists the name “Israel” pertains exclusively to the natural descendants of Abraham, Isaac and Jacob, and therefore “the Christian Church” is not the new Israel of God.

Charles Ryrie writes:

“Use of the words Israel and Church shows clearly that in the New Testament natural Israel continues with her own promises and the Church is never equated with a so-called “new Israel” but is carefully and continually distinguished as a separate work of God”.

In response to these statements, I reply.

1. The Bible does equate Israel with the Church.

It is plain from scripture that Jewish people trace their ancestry back to Abraham, Isaac and Jacob, and therefore according to their reckoning, only those of this lineage were regarded as true Israelites, and therefore they glory in the fact that they are “Abraham’s seed”. (John 8:33) Of course, naturally speaking the Jews are Abraham’s seed, (John 8:37) yet it is abundantly evident from scripture that they are not the seed of Abraham to whom the promises of God are made.

Romans 9:6-8 *“For they are not all Israel, who are Israel; neither, because they are the seed of Abraham, are they children, but in Isaac shall thy seed be called. That is, they who are the children of the flesh, these are not the children of God, but the children of promise are counted as seed.”*

The above verses make it plain that in God’s eyes there is a typical “natural Israel” and there is a true, “spiritual Israel”. Obviously, natural Israel is made up of all natural born sons of Abraham, for ethnically they are of Abraham’s fleshly seed. True Israel however, is altogether different, for participation in this group has nothing whatsoever to do with one’s physical line of descent, but everything to do with one’s election and calling. (see Romans 9:11) and therefore it is all the “spiritual” sons of Abraham who constitute the true Israel of God.

Romans 2:28-29 further confirms that there is such a thing as a natural Israel and spiritual Israel.

“For he is not a Jew who is one outwardly; neither is that circumcision which is outward in the flesh; But he is a Jew who is one inwardly; and circumcision is that of the heart, in the spirit and not in the letter; whose praise is not of men, but of God.

The book of Galatians also makes it abundantly plain that Christian believers, are the spiritual sons of Abraham, and the Israel of God.

Galatians 3:7 *Know ye, therefore, that they who are of faith, the same are the sons of Abraham.*

Galatians 3:9 *So, then, they who are of faith are blessed with faithful Abraham.*

Galatians 3:14 *That the blessings of Abraham might come upon the Gentiles through Jesus Christ, that we might receive the promise of the Spirit through faith.*

Galatians 3:16 *Now to Abraham and his seed were the promises made, He saith not, And to seeds, as of many, but as of one, And to thy seed, which is Christ.*

Galatians 3:29 *And if ye be Christ's, then ye are Abraham's seed, and heirs according to the promise.*

Now the Apostle Paul, having clearly pointed out that Christian believers are the “spiritual seed” of Abraham, concludes this epistle by pronouncing his blessing upon the Church, by calling it “**the Israel of God**”.

“And as many as walk according to this rule, peace be upon them and mercy, and upon the Israel of God”. Galatians 6:16

The book of Ephesians also proves that Christian believers are included in the “one spiritual Israel of God”.

Ephesians 2:11 *That at one time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without Christ in the world, but now in Christ Jesus ye who once were far off are made near by the blood of Christ.*

The above verse tells us plainly, that in Christ, all Christian believers have been united together with the commonwealth of Israel, that

is, with the saints of the Old Testament (the 'Remnant of Israel') to form one new man (Eph.2:15) or one new body.(Eph.2:16). And so we read:

Ephesians 2:19. *Now, therefore, ye are no more strangers and sojourners, but fellow citizens with the saints, and of the household of God;*

By now it should be clear to the reader that dispensationalism errs greatly in its claim that the word "Israel" pertains exclusively to the natural descendants of Abraham, for it has been shown clearly from scripture that the word applies to all the spiritual seed of Abraham, regardless of ethnic origin.

2. The Church is the True Israel of God.

The Bible teaches plainly that "in Christ" the division between Jew and Gentile has been done away with, God making of the two, **one new body.**

Ephesians 2:14-16 *"For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us, having abolished in his flesh the enmity, even the law of commandments contained in ordinances, to make in himself of two one new man so making peace. And that he might reconcile both unto God in one body, by the cross, having slain the enmity thereby."*

Contrary to dispensation teaching, the Church did exist in Old Testament times. (See Acts 7:38)

It is into the existing Church that Christian believers have now come. (Hebrews 12:22-23)

The mystery of Ephesians 3:4 then, is not the creation of a new body of saints, as dispensationalists insist, but it is that Gentiles should be fellow heirs, and of the **same body**, and partakers of his promise in Christ by the gospel. (Ephesians 3:6)

The new man of Ephesians 2:15 is the restructured Church of the Old Testament age, which now includes all Gentile believers of the New Testament age, and so we read;

1 Corinthians 12:13 *"For by one Spirit were we all baptized into **one body**, whether we be Jews or Greeks, whether we be bond or free; and have been all made to drink into one Spirit."*

THE FOURTH PILLAR OF DISPENSATIONALISM

“The Secret Rapture of the Church”

“In recent times, dispensationalist theology has developed the idea of a “secret rapture”. This relates to their view that there will be a definable seven year period of intense persecution of the Jews, called “the time of Jacobs trouble”. (Jer.30:7)

In order for this to occur, the church must be removed from the earthly scene, consequently dispensationalists structure their eschatology to include a “Pre tribulation Rapture” which is secret in nature and separated by the “tribulation” from Parousia.

That this is a presumption not explicitly taught in scripture, honest dispensationalists freely admit.” (Beacon Dictionary of Theology)

The issue now before us does not concern whether or not the Christian Church will one day be “raptured” or “caught up” to meet Christ in the air, for the Bible clearly and plainly teaches this doctrine (1 Thess 4:13-17,) but the issue concerns whether or not the scripture teaches that the Church will be raptured secretly, seven years before the glorious visible return of Christ, as dispensationalists claim.

Dispensationalists quote the following verses of scripture to support their belief in the secret rapture of the Church. John 14:1-3, 1 Thess.4:13-17, 2 Thess.1:7-9, Jude 1:14-15, 1 Cor.15:51-57, Zech.14:1-5. We will now consider each of these verses in turn.

John 14:1-3. These verses most definitely refer to the return of the Lord Jesus for his people, but there is no indication whatsoever that this coming will take place seven years before his visible return.

1 Thess.4:13-17. Certainly these verses speak to us of a rapture of the Church, but once again there is no suggestion at all that this rapture will take place at any other time than the Lord Jesus’ visible return. Actually verse 16 reads, *“for the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God”*. Those words sound very much like the words of Matthew 24:31 which read, *“And he shall send his angels with a great sound of a trumpet, and they shall gather his elect from the four winds, and from one end of heaven to the other”*. This latter quotation is clearly referring to our Lord’s visible and glorious second coming which takes place at the end of this age, not seven years before the end of the age.

2 Thess.1:7-9. Again these verses are clearly referring to the Lord Jesus visible return, for verse 7 uses the words, “*When the Lord shall be **revealed** from heaven, with his mighty angels*”.

Jude 1:14-15. These verses again refer to Christ’s visible return, not to some secret coming seven years earlier.

1 Corinthians 15:14-15. Again, as with 1 Thess 4:16 & Matt.24:31, the last trumpet sounds and the rapture takes place, but I see no evidence in these verses to suggest that this great event takes place at any other time than the glorious, visible return of Christ.

Zech.14:1-5. These verses refer to the second coming of Christ **with** his saints, but there is no mention of a rapture at all in these verses.

Sometimes Matthew 24:36-41 & Luke 17:26-29 are quoted in support the secret rapture doctrine, however a careful reading of these passages soon reveals that no secret rapture is being spoken about here at all, for the scripture states, “***but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all***”.

The simple fact of the matter is that the Bible does not clearly teach the doctrine of the “secret Rapture” at all, but dispensationalists have invented this teaching to support their own erroneous beliefs.

The historical position of the Church is that the rapture of living saints will take place at the time of Christ’s second coming. At this time all dead and living saints will be caught up to be with the Lord and will receive their glorified bodies. The wicked however will be punished with everlasting destruction from the presence of the Lord. (1 Cor.15:52-53, 1 Thess 4:13-18, 2 Thess.1:7-10.)

THE FIFTH PILLAR OF DISPENSATIONALISM

“The Millennial Kingdom of Christ”

The doctrine of the “millennium” and the “pre millennial” return of Christ, is an integral part of dispensation theology.

What do the words “millennium” and “pre millennial” mean?

Millennium. The word (from the Latin *mille* “a thousand”) refers to the idea of a future reign of Christ on earth for a period of 1000 years. Those who embrace the idea are called millenarians or chiliasts (from the Greek *chilias* “a thousand”)

Premillennialism. *“The English term was coined from three Latin terms (Prae, mille, annus), meaning, “before the thousand years”. Premillennialism identifies a type of Christian eschatology notably distinguished by an emphasis upon the personal return of Christ to earth before the millennium (mentioned only in Revelation 20:1-10), i.e, a thousand year interim reign of Christ and certain of His saints, itself preceding the final consumption.”* (Beacons Dictionary of Theology.)

The question we are called to consider in this chapter, is whether or not the Bible clearly teaches a future millennial kingdom of Christ, and the simple answer to that question is “no it does not”. Please consider these points.

1. The Doctrine of a future millennium is not clearly taught in the Bible.

- a. There is not a single mention of any millennial kingdom in the Old Testament.
- b. There is not a single mention of any millennial kingdom in the gospels.
- c. The Lord Jesus in all his teaching on future events never once made any mention of a millennial kingdom.
- d. There is not a single mention of a millennial kingdom in any New Testament epistle.
- e. The only place in the entire Bible where you will find any reference to a thousand year reign of Christ is found in **Revelation chapter 20**, and there you will observe six references in the first seven verses.

Of course dispensationalists insist that these references are more than sufficient to establish once and for all the doctrine of the pre-millennial reign of Christ, but this is not the case.

2. The Doctrine of a future millennial reign of Christ, is based on a “selective” literalization of the book of Revelation.

For example:

- a. No one would suggest that the woman of Rev.12:1 is a literal woman, for she is said to be “clothed with the sun, and with the moon under her feet”.
- b. Nor would any sensible person suggest that the “locusts” of Revelation 9:7, are literal locusts, for they are described as having the “faces of men” and “golden crowns” upon their heads.
- c. And is the scarlet coloured beast of Revelation 17 a literal beast? for it is described as being “full of the names of blasphemy and drunk with the blood of the saints”.

The point I make here is, that if dispensationalists see fit to “spiritually” interpret these things, why do they not see fit to spiritually interpret the “numbers” and “times” mentioned in the book as well? The simple answer to this question is, because if they did that it would completely destroy their millennial understanding of the Bible.

3. The Doctrine of a future millennial reign of Christ ignores the repetitive unfolding of the book of Revelation.

The book of Revelation contains seven revelations of the New Testament Church age. Each revelation covers the entire inter-advent period. The sixth revelation concludes at the end of chapter 19, and therefore chapter 20 begins yet another account of the New Testament Church age.

What we learn from this is, that during this present age the Lord Jesus Christ is reigning supreme over all creation. Satan, has been rendered powerless before Him. This is how this age will continue until the end, at which time Satan will be loosed for a short season, but the Lord will soon destroy him, and then will follow the final judgment.

4. Revelation Chapter 20 does not speak of a physical earthly millennium, but speaks of a “spiritual heavenly millennium”.

A careful reading of Revelation 20:4 soon reveals that it is “the souls” of the martyrs that John sees in heaven, and therefore it is the

'martyrs' who are said to reign with Christ for the symbolic period of one thousand years.

Dr.B.B. Warfield writes:

“Meanwhile as the conquest of the world is going on below, the saints who die in the Lord are gathered in Paradise to reign with their Lord, Who is Lord of all, and Who is from His throne directing the conquest of the world. When the victory is completely won there intervenes the last judgment and the final destruction of the wicked”.

The above statement dovetails beautifully with all other passages of scripture concerning the end of the age, and particularly with 1 Corinthians 15: 25, which reads:

“For He must reign, till he hath put all enemies under his feet”.

5. The theory of an earthly “millennium” is based entirely upon tradition and assumption.

“It is said that one verse in thirty of the New Testament relates to the second coming of Christ. Yet not one verse refers to a millennial reign upon earth! Not even the Mystical and symbolical “thousand years” of Revelation chapter 20, hints at an earthly Utopia.

The complete silence of the New Testament regarding any earthly “millennium” cannot be ignored.

Likewise not one verse of the Old Testament even hints of a reign of a thousand year duration. This being so, the whole theory of an earthly “millennium” must be based entirely upon tradition and assumption”. (Archibald Hughes. A New Heaven and New Earth. Page 209 & 210).

6. The Doctrine of a future millennium completely contradicts many plain passages of scripture.

- a. The doctrine of a future millennium contradicts the plain teaching of our Lord Jesus Christ, who in Matthew 13 speaks of the wheat and tares, and the good fish and bad fish. Our Saviour states in these two parables that both must stay together until the harvest, at which time the angels of God will separate the one from the other. Immediately after the harvest the final judgment is said to take place, at which, the good will be kept and the bad cast into the fire.

The parable of the ten virgins (Matthew 25:1-14), and the parable of the talents (Matthew 25:14-30) repeats the same order of events, as does Matthew 25:31-46 and Luke 17:22-31

- b. The teaching of the Apostolic epistles agree totally with the teaching of our Lord Jesus when they state plainly that the righteous and wicked will remain together until the second coming of Christ, at which the two will be separated and the final judgment will take place. (see, 1 Thess.4:13-18, 1 Thess.5:1-9, 2 Thess.1:7-10. 2 Peter 3:1-18.)

1 Corinthians 15:23-24 sums up perfectly the plain teaching of the entire New Testament, I quote:

“But every man in his own order: Christ the firstfruits; afterwards they that are Christ’s at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and authority and power”.

And there, as far as this little booklet is concerned, we must leave the subject.